

Wm. Robt.

1508 / 1166

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TWO SERMONS

P R E A C H E D

In the Parish Church of St. Michael,

ONE ON THE

Fast-Day, *April 19*;

THE OTHER ON OCCASION OF SOLICITING

Relief for the Emigrant French Clergy:

TO WHICH ARE ADDED,

The Letters of the Bishop of the Diocese, of the Archbishop
of *Canterbury*, and of the King, on this Subject;

With the Amount of the Collections

That have been made at the several Churches and Chapels in the City
of BATH, for this charitable Purpose.

By W. R. WAKE,

VICAR OF BACKWELL; CURATE OF ST. MICHAEL'S; AND CHAPLAIN
TO THE EARL OF BRISTOL.

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S. HAZARD; J. CAMPBELL; AND E. RUSSELL.

1793 ?



The following Sermons are made public merely in deference to the repeated solicitations of several who heard them. Persuasions to print the former I strenuously resisted, but finding them renewed in favour of the latter, I have determined to publish both: from which compliance, at least one good effect may be expected, that those who have been so urgent with me, to print these productions, will, when they come to read them, not be so solicitous on any future occasion. There is a wide difference between compositions intended for delivery, and those which are calculated for private perusal. This difference will, I fear be too apparent in the present instance.

To the former sermon is added by way of note, a passage from a discourse preached at the Abbey, soon after the murder of the French King, the whole of which I was also requested to publish; but as it was no otherwise interesting than on account of the passage alluded to, the publication of that alone is sufficient.





SERMON I.

Pfalm lviii. verse 11. *partim.*

“ Verily, he is a God that judgeth in the Earth.”

TO abstain from accustomed indulgences in the time of affliction is a sentiment of nature, as well as of religion. When the heart is burthened with grief, or the mind oppressed with a sense of sin, it takes no delight in those refreshments that are intended to support or animate the frame: it even loaths and rejects them. Observe the private mourner under any species of distress, and the remark will be fully verified. This dictate of nature all religions that ever were established, have confirmed and improved upon. As communities are not apt to be so sensible of their general sins, as individuals of their private misery, nor as the several members of a community to be so impressed with a public calamity, the effects of which may not have yet personally affected them, as they would be if they all suffered in their own persons, it was a wise dictate of religious establishment, and is a clear evidence of what is called natural religion, to institute, in behalf of the community, those public demonstrations of sorrow and contrition, which are the natural effusion of the heart; and to ordain that the community should submit to those restraints for the general calamity, which its members would not have failed to impose on themselves for their individual affliction.

Now the greatest calamity that can befall a community, whether we regard the dreadful havock made of the human species, the innumerable widows and orphans it creates, the expence of the national treasure, with its certain consequences, the obstruction of commerce, and all the arts that dignify man and aggrandize society, the misfortunes that must of necessity arise, and above all, the sanguinary and un-

christian spirit which it excites, is war. It is one of those events that are justly called the scourges of the Almighty, since its necessary effects are desolation and misery: and justly it is ranked in our service amongst plague, pestilence, and famine, and other the most dreadful evils that we are subject to, and from which we pray to be delivered. Thousands of individuals perhaps feel not at first its smart; but there are tens of thousands, who in their own persons, or immediately, or remotely, by the loss of fortune, of health, of life, of friends, relations, or companions, feel its force. The electric shock is rapidly communicated from a vast distance, and one untimely death tho' perhaps glorious in its circumstances, may affect a large family of sufferers and mourners.* These, if we can be insensible to the dire effects which our own consideration must point out as of necessity resulting from war, will sadly confirm its horror; and will declare that it is an event to be dreaded and deprecated.

Yet from the beginning of time have wars prevailed. The very infancy of the world was stained with murder: a sad prognostick of its future ages, when brother was to rise against brother, and fatally evince the evils that were introduced into our nature, by the fall. The history of mankind is little else than a series of barbarous or refined contention; in which one of the most splendid arts on which the human intellect has piqued itself, has been the certain and rapid destruction of the species. Whether we trace this contentious propensity to the inherent principles of human nature, or to the necessary constitution of society, certain it is that there is some cause, or combination of causes, that always produce this effect. I am inclined to believe that it is an evil necessarily and unavoidably resulting from society, whether savage or civilized: since in accounts of the most uncultivated and remote nations (one of a very peculiar nature excepted) as well as in those which call themselves most polite and civilized, we find perpetual wars
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* This passage has a peculiar reference to a very respectable family in Bath, a member of which perished in an early period of the present war, universally admired and lamented.



and bloodshed. And it may be presumed that if even ten, or only two men existed on a plain, disputes would arise relative to the division of property, supposed invasion, or insults, the consequences of which would surely demonstrate that the seeds of contention and discord lie buried in the human heart ready to be called forth by any imagined provocation. The proximate cause of contention therefore is in ourselves, and in the nature of society. Since the fall of our first parents, we are prone to evil, we are imbued with those fatal propensities which so often operate to our ruin, and to counteract which is our business in this state of probation. But the original cause of all things is God. The blessings and the sufferings of this life, though apparently resulting from a combination of natural causes, arise by his sovereign guidance. In this limited state we can see no farther than these second causes, and having with some ingenuity traced effects to them, many here conclude their researches: they give themselves credit for having discovered the whole and sole cause of these effects which they have investigated, and are satisfied: like the ancient idolaters, who having traced all vegetation and fertility to the sun, were contented with their discovery, and worshipped that luminary. But it is as evident to the religious philosopher that God makes use of all these second causes to produce certain effects, as to the natural philosopher that the sun is but a created agent; an instrument of God's to do his pleasure: and the principal reason why this truth is not universally apparent, is that improved as we are in physical science, we can discern with our own senses that every thing which exists must have had a maker; whereas in moral subjects, or the result of events from causes, our senses serve us no farther than merely to trace the event to the second cause. God then is the original cause, and sovereign disposer of all things; and when he thinks proper, he puts in motion these second causes which are to produce the evils he designs to bring on man. We are taught to believe, and the experience of all ages confirms the fact, that sins and iniquities draw down almighty vengeance; that as righteousness exalteth a nation, so iniquity shall be its ruin. In this procedure,
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how evident are the preceding observations as to the sovereignty of God, and the mere instrumentality of the causes which he puts in motion. Industry, integrity, and piety confer riches and happiness on the community and on the individual: sloth, dishonesty, and wickedness, debase and ruin both: but all these are merely agents in the hands of the Almighty, with which he rewards or punishes. What then is to be our conclusion when we find ourselves visited by any of these plagues which the Almighty reserves as instruments of punishment! must it not be that for our sins these things are come upon us, and that without a very sincere repentance of our private iniquities they will operate to our ruin? It is not merely by the solemn assembling of ourselves together on this day, and making with our lips once for all that confession of sins, and declared repentance of them which are prescribed to us in the extraordinary service, that we can hope to expiate our offences, and make atonement to God: none can be so ignorant as to imagine that by this single act of worship, the Almighty will be pacified and propitiated for those sins which have excited his displeasure. This meeting is rather the testimony, the outward visible sign of the penitence and deep reflexion which it is hoped has for some time taken place in the heart; and is an earnest that they will be faithfully cultivated so as to produce a salutary effect on the future conduct. You are not to mourn for the sins of the publick, but for your individual transgressions which are known to yourself only. It is private guilt which creates the aggregate of publick corruption. "All we like sheep have gone astray:" and in the present state of the world, as it is impossible to select objects of peculiar demerit, so is it necessary that all should suffer; unless God be pleased to avert his heavy judgments.

Whatever differences of opinion may exist as to the policy or inexpediency of the contest in which we are engaged, two consequences may be deduced from the preceding observations, which will be acknowledged by all parties, that war is a dreadful scourge, and that for
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our iniquities it is come upon us. By all ranks of people, therefore, it must be confessed that this solemn act of publick humiliation before God is highly expedient, and that it should be accompanied with that repentance of the heart which can alone render the former acceptable at the throne of Almighty judgment.

It is a remarkable fact that amongst all nations of which we have any notice, when they would propitiate the Deity they worshipped for any offences of which they had been guilty, either in their publick or private character, or when they would render him favourable to any designs they had projected, they invariably inflicted on themselves some personal punishment, of which, fasting and self denial in accustomed indulgences constituted a principal part: and it must afford a curious ground of speculation to those who are fond of investigating the origin and causes of things, to inquire by what means mankind came first to imagine that by inflicting on themselves punishment, they could pacify the Deity whom they supposed to preside over them, or render him propitious to their designs. This, as has been before hinted, is indeed a very strong proof of natural religion; that is, that a sense of religion is naturally implanted in the human heart. It implies that man from his infancy would infer from the mere appearances of nature that there must have been a God who created it, and that there must be a providence continually superintending human affairs. It implies an idea that offences ought to be expiated by sufferings, and that by abstaining from the indulgences of this life, the voluntary sufferer created a claim to the felicity and reward of another. These ideas, however they may have been and are perverted amongst various nations into a thousand extravagant superstitions, certainly demonstrate the original persuasion of man that there is a God, and a future state of reward and punishment, that sin ought to be expiated by suffering in this world, or punished in the next, and that to be truly glorious and happy, those appetites must be mortified and subdued which are implanted in our nature. It has ever been the great error of mankind with regard to the

the ordinances of religion, to impute exclusive virtue and efficacy to the ordinances themselves, without respect to the objects they were originally intended to promote. Thus the ancient Jew, as well as the ancient Pagan, when he fasted and mourned in sackcloth and ashes, or offered sacrifice, was too apt to imagine that those actions contained in themselves the expiations of offences; an idea too much favouring of merely external religion, and calculated to exclude the heart from any share in the propitiation. Whereas, we know that it is the disposition of mind with which the offerer presents his sacrifice, his deep sense of the sin he has committed, and his confidence in the power that is mighty to save and to pardon, that can alone give efficacy to his oblations. All external rites are like the mere lifting up of the hands, the outward visible sign of an inward spiritual grace. What is it to the Almighty Sovereign of the universe that his creatures abstain from all their accustomed indulgences, and inflict punishment on themselves, if these acts serve not to amend and purify their heart? And here is another error of mankind. Numbers think, at least if they would examine their minds on the subject, that by the hardships of fasting and other circumstances of self-denial and punishment, they render themselves pleasing to God: as if the God of christians, like the barbarous deities of heathen nations, delighted in and was pacified by, the sufferings of his creatures. God delights not more in the sufferings, than in the *death* of a sinner, and has authorized the sufferings and ordinances which follow sin, for the benefit of the sinner. Were the sinner awakened by no judgments, but suffered to proceed smoothly on the voyage of life, unruffled by storms and tempests, he would reach, in unsuspecting peace, the harbour of destruction: but God, in mercy, inflicts chastisement on his sinful creatures, and institutes personal suffering, that it may induce the offender to look back in time over his mis-spent life, and correct in himself whatever may offend the eyes of his heavenly Father. It is the object of God that all his creatures should be happy: but of sin, the necessary consequences are sorrow and suffering; and until that godly sorrow has taken place,

place, which worketh repentance, God cannot, consistently with his own divine promises, or the purity of his nature, either receive our sacrifices, or pardon our offences.

In making a publick profession of repentance on so solemn an occasion, it is equally natural and proper to inquire into the particular sins that may have drawn this heavy judgment upon us, as well as those of the nation with whom we are engaged: for war is to all parties, a curse and a punishment; and for the iniquities of all who are engaged in it, is it brought upon them. Our own offences as a nation, and as individuals, are manifest to the slightest observation and inquiry: and if the exposition of them could produce any good effect, they might easily be detailed. But an enumeration of many publick enormities would in this place be wholly useless, because none of those persons who hear me, have it in their power to redress the grievances. I shall select only one; which is obvious to the slightest observation; and that is the scandalous profanation of the sabbath-day, which was appointed to be a day of holy rest for man, and of merciful repose for animals: but is now all over the kingdom brought down to a level with the others, and has no distinction in this respect, but of a name. Political reasons might be urged for the sacred observance of this interval; and it is now known that all the religious institutions of Moses originated in political wisdom. But all these considerations are of no avail: immediate profit, and immediate convenience are the deities we worship, without reference either to the commands of God, or the eventual benefit of society: and whilst the minister at the altar of God is, in the name of divine authority, commanding a sacred abstinence from all manner of work, by master, by servant, and by cattle, in the most express words that language can convey, he has the mortification of knowing that thousands of men, and thousands of animals are at that moment employing their attention and their strength in journeys or excursions, authorized by the legislature, in direct opposition to the laws of God! This, alas, is only one out of many enormities: and it

is not clear that even in the particular I have ventured to cite, I may not be deemed to retain a superstitious veneration for a mere Jewish ordinance, the observance of which would in modern times be extremely inconvenient, and even detrimental. But as long as the commandments of God are read at our altar, I cannot but consider them as entirely obligatory on all Christians, and of universal benefit in all stages of the world. We have no dispensing power with the laws of God: if he has said "Thou shalt not," man may not, with impunity, say "Thou shalt."

Let us remember that it was unquestionably from the contempt of religion that that miserable country with whom we are engaged may date the beginning of its unequalled calamities. This may at first seem a very remote cause of the mischief, not adequate to explain the catastrophes that have followed; and though it may sound very well in this place, and on this occasion, and from the mouth of a minister, who may be esteemed professionally disposed to impute all national calamities to irreligion, yet many persons may think they see the cause of the misfortunes alluded to, in a very different light. They may ascribe to the change of government, and the interference of tumultuous men, the shocking events * we have witnessed: certainly these were the proximate

* At the head of these shocking events is that alluded to in the Advertisement prefixed to this publication; the passage relative to which is therefore here introduced. "Nor when recent information has presented to you the picture of a benign and merciful Sovereign, degraded by his subjects with every ignominious insult that their base imagination could devise, and finally conducted to the scaffold; torn at a short, a cruel notice, from his bleeding family, and executed with such sudden vengeance as should have belonged only to the vilest of mankind; when you have figured to yourself the horrors that pervaded this miserable family, not only during the infamous mock-trial of their humiliated protector, but from the moment when the dreadful notice was given of his fate, when you have presented to yourself the last twenty-four hours of his life, the wretched interval that his relentless persecutors allowed for his abode in this world, the agonizing emotions that must have filled the minds of his wife, sister, and infants, the younger of them alas just old enough to comprehend the weight of his father's afflictions, and early made acquainted with sorrow, and lastly imagine the gradual approach of that hour that was finally

proximate causes, but this change and this interference we may trace to a higher cause, the total depravation of real religion in that country, (not of external, for of that there was sufficient,) and the general profligacy of all ranks of people, particularly of their rulers; some of whom now suffer in exile for their avowed contempt of all that was just and pious. Religion or publick piety is absolutely necessary to all states: when it is ridiculed, or neglected, the state will, even in a temporal view decay: because the injunctions which piety prescribes are, even in a temporal view, conducive to its interest. Besides, man is, in himself; so prone to injustice, cruelty, and every other transgression, that if it were not for the dread of a future state, which religion inculcates, the majority of mankind would give such a licence to their iniquities, as would render the world insupportable. This dread of a future state, and all the other considerations that are taught by piety, that devoted nation gradually shook off: while the form of godliness remained, the substance is known to have had no existence. Philosophy, falsely so called, had been long undermining the temple of the living God, and now the fruits of those refinements which taught men to look upon the

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gospel

finally to deprive them for ever of a father, brother, and husband, when at last the dread hour arrived that was to consummate their woes, when the royal captive, though unseen and unheard by them—unless perchance the dire sound of martial instruments announced the arrival of the murderous procession—was led forth amidst his former subjects, can your heart have failed to melt with anguish? Your humane and active imagination has figured in the most glaring colours, all the circumstances preceding and subsequent to this shocking event. You have seen the captive family receiving the first intelligence of the fate of their beloved principal, with consternation and dismay. You have seen them bathing his hands with tears, kneeling before him, and embracing him. You have heard the different expressions of fraternal love, of filial duty, of conjugal affection, uttered with all the violence of frantic exclamation, or overwhelmed by the speechless agony of silence; you have seen the unfortunate monarch stand entranced with grief that language cannot utter, over these wretched objects, and at last forcing himself away, bereft for ever of all worldly comforts, and indulged for the last time with the enjoyment of their presence. Arrived to his chamber he falls prostrate before that God who can alone judge of the extent of his sufferings, and can reward them.

But who, when morning comes, shall tell the height and depth of the woes that belong to the widow and the fatherless! who shall describe their first meeting after the bloody event

gospel as unworthy the notice of the learned disputers of this world, have indeed fallen on them with signal venegance. Do we perceive in ourselves any similitude of manners and opinions to that devoted people? Is the philosophy of this world combating with all its ingenuity the doctrines of revelation, and sapping the very foundation of our religion? Is the divinity of the Saviour called in question, the existence of the Holy Spirit doubted, and even the mystery of the Trinity only supposed by many amongst ourselves to be a matter of speculation, indifferent whether it be believed as revealed or not? and is it not true that one instance of disbelief leads insensibly to another, till secret or avowed infidelity is the consequence? With regard to practice, how far removed are we from that purity which the gospel prescribes! Compare its letter or its spirit with the customs of the world in general, or the practice of individuals, and it must require much sagacity to discover any resemblance. The gospel is a code of laws to which we assent with our lips, but to which the majority of mankind never think of conforming their practice. It has their implicit veneration in words and worship, and it might give them uneasiness to hear it spoken against:

event was accomplished! who shall conceive the attempts each made to comfort and support the other under this weight of woe! all bowed down by the pressure of their own sufferings, but labouring to console each other—and finally, what words shall delineate the humbled condition of the royal widow, begging for raiment that might enable her to pay the accustom'd mournful tribute of respect to the memory of her murdered husband!

These, and thousands of other circumstances attendant on this horrid event, you have no doubt, dwelt on with a minuteness that is neither easy nor proper to be indulged in this place, at such a distance of time † from the event: but the subject naturally led me to consider it, and I hope it will not be considered as irrelevant to the grand topick, which was the benefit of considering all the principal events which occur in the world, as well relating to ourselves as to others. And surely we live in times when events occur, most fruitful of serious consideration: when miseries we have heretofore beheld at a distance, or speculated on amongst the news of the day, threaten to become our own portion. But let us confide in the mercy of God, and in the wisdom of our governors, and remember that unanimity and loyalty seem to be the only possible means of preserving us from those troubles which we have hitherto contemplated in others."

† February 10.

against: but to try their conduct by its criterion, would be esteemed unreasonable and not to be expected. But, my brethren, the gospel is that code of laws, however obsolete or rigid we may now think it, by which we shall be tried at the last day: and it is therefore worth our attention to see how nearly we approach to its mandates, or are removed from them, while the possibility of the task remains. St. Paul has given us an account of those effects which are produced by the Spirit, and which may therefore be presumed to distinguish real christianity, whether in the publick or the individual: they are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; and they that are Christ's have crucified the flesh, with the affections and lusts." Now what is the detail of those fruits which he calls the works of the flesh, and which therefore distinguish a state of irreligion and impiety? a few of them shall suffice: "adultery, uncleanness, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Which of these pictures most resembles the present times, may be left to our own observation. These things I trust will be acknowledged by all those, who are not yet so refined as to deny the agency of a particular providence; that the enormities in question are highly displeasing to God, and that he will make them instruments of punishment even in this world, on those who commit them, with a view of bringing them to repentance.

In this light let us always regard the chastisements of the Almighty: who has ordained that our sins shall produce such consequences even in this life, as shall make us know and feel that we have acted wickedly; that without solemn and serious repentance, the judgments may be continued to such an extent, that we, in our turn, may perhaps be no more a nation; when penitence may be too late, and recovery, impracticable. We have seen the total and sudden overthrow of a much larger empire than this, accompanied by such signal marks of desolation as no history can parallel, and we know that that kingdom was immersed in

in every species of religious and political depravity. Similar causes will ever produce similiar effects. Let us in time, if haply it be not yet too late, turn to the Lord our God with heart-felt sorrow and contrition, and in our own persons, in our several stations, and on every opportunity, profess our belief by our actions that “verily there is a reward for the righteous, and doubtless there is a God who judgeth the earth!”

End of the first Sermon.



A Letter from the Right Reverend Father in God, Charles, Lord Bishop of Bath and Wells, to the Clergy of his Diocese; to cause a public Collection of Charity to be made for the Relief of the French Clergy, Refugees in the British Dominions.

My Reverend Brother,

*I*N Obedience to His Majesty's Commands, communicated by the Archbishop of Canterbury, and expressed in the following Letter; it is my Duty to direct and require you, to read the same, or cause it to be read, in your Church, as soon as may be; during the Time of Divine Service, and otherwise to make it generally known to your Parishioners. I am also to exhort you in His Majesty's Name and Words, effectually to excite them to a liberal Contribution. The Work indeed is worthy of your warmest Exertions, and I doubt not of your performing your Part in it, as becomes a good Minister of Christ. And as soon as you have finished your Collection, be pleased to signify the Amount of it to

Your humble Servant, C. BATH and WELLS.

To the Right Reverend the Lord Bishop of BATH and WELLS.

My Lord,

*T*HE very respectable Committee of Subscribers, who have benevolently undertaken to superintend the Distribution of the Money collected by voluntary Contribution for the Relief of the French Clergy, Refugees in the British Dominions, finding their Resources begin to fail, and that the Distress of the unhappy Objects of their Charity still continues, have humbly supplicated His Majesty for His Royal Permission to make Collections for their further Support; and I do, with great Pleasure, communicate to you His Majesty's most gracious Letter in Answer to their Petition.

You will therein see how much His Majesty approves this Charitable, Work, by the Readiness with which he gives it His Royal Countenance
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and Protection; and also what Commands he hath laid upon us; that His Letter be made public; and that the Ministers in each Parish be required effectually to excite their Parishioners to a liberal Contribution. I have only to add, that I have no Doubt of your giving every Support and Encouragement in your Power to the Promotion of so pious and excellent a Work.

I am,

My Lord,

Your affectionate Brother,

J. CANTUAR.

GEORGE R.

MOST Reverend Father in God, Our Right Trusty and Right Entirely beloved Councillor, We greet you well.—Whereas the Committee of Subscribers for the Relief of the French Clergy, Refugees in Our British Dominions, have by their Petition humbly represented unto Us, that, on the dreadful Persecutions of the French Clergy, which took place in France in August and September last, many Thousands of them, Sufferers alone for Conscience Sake, were driven into Our Dominions without any Means of Livelihood or Support, and have been wholly maintained and supported for above Six Months by the voluntary Contributions of the Petitioners, which have amounted in the Whole to above Twenty-six thousand Pounds. But the Committee, finding their Resources begin to fail, and that the Distress of the said French Clergy still continues, humbly supplicate that We would be graciously pleased to permit them

them to make Collections for this Charitable Purpose, in the different Parishes of this Kingdom; and that the Ministers in each Parish may be enjoined to exhort their Parishioners to a liberal Contribution towards carrying on this Charitable Work, which the Committee trust will be acceptable in the Sight of that Being who is the common Father of Mankind—WE, taking the Premises into Our Royal Consideration, and being ready to give the best Encouragement and Countenance to this Work of Christian Charity, are graciously pleased to condescend to their Request, and do hereby direct you, that these our Letters be communicated to the several Suffragan Bishops within your Province, expressly requiring them to take care that Publication be made hereof, on such Sunday, and in such Places within their respective Dioceses, as the said Bishops shall appoint; and that, upon this Occasion, the Ministers in each Parish do effectually excite their Parishioners to a liberal Contribution, whose Benevolence towards carrying on the said Charitable Work shall be also collected the Week following at their respective Dwellings by the Churchwardens or Overseers of the Poor in each Parish; and the Ministers of the several Parishes are to cause the Sums so collected to be Paid immediately to our trusty and well-beloved John Wilmot Esquire of Bedford Row, London, Member of Parliament for our City of Coventry, and Chairman of the said Committee of Subscribers for the Relief of the said French Clergy, Refugees in our British Dominions, to be accounted for by him to the said Committee, and applied to the carrying on and promoting the above mentioned Charitable Work. And so we bid you very heartily farewell. Given at Our Court at Saint James's, the Seventeenth Day of April 1793, in the Thirty-third Year of Our Reign.

By His Majesty's Command.

HENRY DUNDAS.

To the most Reverend Father in God, Our Right Trusty and Right Entirely Beloved Councillor, John Lord Archbishop of Canterbury, Primate of all England, and Metropolitan.

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SERMON



SERMON II.

3 John ~~iii~~ verse 5.

“ Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers.”

THE pulpit is never better employed than in recommending acts of mercy and compassion. We have this day heard an ordinance proceeding from the chief magistrate, and sanctioned by our ecclesiastical rulers, recommending in earnest terms your benevolence towards a set of objects whose distresses, if not altogether new, are very extraordinary, in this country. We have, it is true, read and heard of various miseries in the history of mankind, and no doubt, our own experience and observation furnish us with several objects, from whom not only the things which constitute the welfare of this life, are withholden, but who have also tasted deeply of the cup of misery. But there is something in the case of these men, who are now recommended to our notice, extremely singular; and therefore, however we may recollect other instances of distressed objects, let not the existence of one species of misery preclude us from shewing compassion to another: but rather let us consider the peculiar circumstances of distress that distinguish the case in question, and give it that attention which its own importance, independently on the commands of our superiors, would induce us to afford it.

And I think it may not be no improper exordium of this subject to remark, that had these persons, for whom I stand an advocate, thought proper

proper to submit to the requisitions of those impious men who drove them from their country, they might have still remained in peaceable possession of their stations and incomes. But their consciences forbade them to embrace the atrocious system proposed to them, and therefore they are, in a literal sense, sufferers for conscience-sake. They willingly encountered the hazard of death, the certain confiscation of property, degradation from their sacred office, separation, perhaps eternal in this life, from all their dearest connexions, and glad to escape with their life, from a country polluted with unheard-of abominations, have fled hither as to a land well known for its hospitality, and the generous benevolence of its inhabitants, however we may in external behaviour be deficient in those appearances of gentleness which once distinguished our continental neighbours. Tell an Englishman a tale of distress, or shew him a miserable object; he stays not to enquire whether the faith of the sufferer be similar to his own, or whether his life and conversation deserve favour: the present sufferings of the object are enough for him; he looks no farther: he draws not aside the veil, nor scrutinizes with uncharitable curiosity into the merits of the sufferer: he remembers that if one on whom he himself depends for mercy, were extreme to mark what is done amiss, that no one could abide it: he considers only the man, the fellow-creature, the fellow-sufferer; and he gratifies the finest feelings of his heart, by relieving his brother. But when he finds that the object is a fellow christian, (however in certain doctrines he may differ from him) that he is persecuted for a conscientious adherence to what he has been taught to believe the true-faith; and that if he had not been animated by a fervent sense of loyalty to his sovereign, and of religion to his God, he might have remained in quiet possession of his accustomed worldly prosperity, our generous compassion rises: and love, esteem, pity, and admiration, are combined in our sentiments towards this character.

What a lesson do these men afford not only to their brethren of the Protestant establishment, but to all persons whatever, of the precarious tenure on which we hold the most valuable blessings of life, and also of the shocking effects resulting from anarchy and irreligion! They were once, nay within the last two years, as securely settled, to all appearance, with their flocks and their families, as we are now; and as little imagining that they should ever be compelled to visit a foreign land as any amongst ourselves: and here I speak not of the priesthood merely, but of numbers amongst the laity, who for the same cause have been obliged to fly their country: these, however, though certainly distressed, are not objects of our present solicitation. But the horrors of a civil war, and of a sanguinary proscription, suddenly extirpated them from that land where they had taken root, and compelled them to become wretched exiles from their own country, wanderers through a kingdom in general hostile to their own, and now particularly irritated against it; and with no claim whatever on the mercy of its inhabitants, except what may arise from their own native generosity and compassion.

The imagination of my hearers is, no doubt, ready to draw a thousand affecting pictures of the singular circumstances of distress that attended the expulsion of these sufferers from their native country. Foreseeing the fatal period gradually advance, when they must bid a final adieu to all they knew, and all they loved, or stay to be sacrificed; what must have been the feelings of these men at the moment of its arrival! Their lives in perpetual danger of assassination from a lawless multitude, who were irritated against their order, not because they were the ministers of a particular religion, but because they professed any religion at all, they were obliged to adopt various disguises in order to escape from their countrymen. For where one of them appeared, or was suspected, he was hunted down, and put to death with every circumstance of barbarity and insult. To favour these hapless men would have entailed similar punishment on those who should unfortunately

unately be detected in administering such humanity. To join the savage cry of persecution, tortures, death, against this devoted race, was the only method of recommending oneself to the ruling powers, those admirable protectors of the rights of men, and virtuous patriots, and the only sure method of preserving one's own person and property from similar violation: revenge, malice, and avarice, on the one side, and fear on the other, united the brutal populace against these wretched sufferers, and urged them to violate persons and things which before they had contemplated with reverence: neither age, character, virtue, benevolence, nor any of those qualities, which in general recommend mankind to each other, and are calculated to mitigate the ferocity even of a foe, were in this case any protection or security. To be loyal, to be religious, was a sufficient crime: but to *teach* loyalty, or to *teach* religion, was sufficient to lead to instant and exemplary punishment. What insults even unto death could be sufficient for that man who should dare to preach fidelity towards his sovereign, or piety towards God? In that enlightened kingdom, such doctrines were become high treason against the dignity of man, and the majesty of the people. Having, as their applauded orator observed, shaken the thrones of earthly sovereigns, it remained only to throw down the altars of God: to put an end to all dominion spiritual and temporal, that did not emanate from the people, to sweep away, as with a whirlwind all the institutions of learning and religion that had existed from remote antiquity, and if I may so express it, to renew the face of the earth, by obliterating every vestige of human ingenuity, of piety, and of devotion, and by reducing mankind to their primæval state of nature, both with regard to religion and to society. Under the pretence of demolishing the fabrick of superstition, they have subverted the temple of religion; and affecting to correct abuses, and to produce reforms, they have effected such universal confusion in a mighty empire, as no history can parallel, and of which the most sagacious observers can foretell no probable termination.

From

From this land of confusion, where the very names of things was inverted, where the most shocking excess of impiety, barbarity, and injustice, was denominated virtue, and any remains of conscience or loyalty were accounted criminal, have the men now recommended to us, escaped into this yet happy land. They have escaped, it is true: but how many of them have perished even in the city of blood, or been butchered on their road to that shore which was to conduct them from these fearful scenes! Having amassed all the little property about their persons, which the horror of the times permitted them to collect, and taken a hasty farewell of those beloved objects to which they had been accustomed from their infancy, they pursue their secret journey: their hearts palpitating between the agony of recent separation, the fear of impending death, and the anticipation of the reception they should meet with in a foreign country, if haply they should escape. Fruitless to many of them was all this preparation: alas, while the father, the mother, or the sister, was imploring heaven for safety to the beloved fugitive, he perhaps had suffered from his relentless countrymen the blow from which it was no longer necessary to implore deliverance. Dragged on the ground like a felon, his person plundered of all the little memorials which affection or friendship had attached to it, and insulted in his last moments, he falls a victim to his sense of conscience, of loyalty, and of religion, and retaining with his latest breath, the blessings which his tender and unsuspecting relations are that moment pouring for his safety, commits his soul to the mercy of that being who gave it. Continue, I pray you, your attention towards the family left behind. They anxiously expect notice of his safe arrival in this land of liberty: they commune with their own heart, and in their chamber, and will not let go the last twig of hope, till dreadful certainty arrives, and they find themselves plunged into the depths of grief and desperation.

Where are the cold motives of prudence, what are the frigid and uncharitable dictates of religious bigotry that would persuade us not to
feel

feel for these hapless mortals, nor feeling, to relieve them? They have lost every thing; every thing that the world holds dear, friends, parents, brothers, sisters, temporal prosperity, respect, honour, affluence; they have lost it, rather than lose the testimony of their conscience. They have willingly encountered the *reverse* of all I have been mentioning, and must still encounter more but for your beneficence and compassion. Are not those men the very objects whom the genius of the gospel would earnestly persuade us to relieve? "He that forsaketh not Father, Mother, and every tenderest relation of life for my Sake, is not worthy of me." Of consequence, they who give up all these together with every external comfort through conscientious attachment to their God, are the objects who are pronounced worthy of him, and are therefore eminently entitled to our regard. I know not a motive that does not conspire to recommend their unfortunate condition. As fellow creatures, Christians, as Englishmen, I call on you to exert the noble virtue of charity, and to remember that adorable precept of our Saviour, of doing to others as you would be done by in a similar situation. You are as yet secure from those horrors which have driven forth these wretched men from their devoted country: and ever may you continue so! But you know not what events are now in the womb of time. A few years ago, the man who should have predicted the astonishing change that has recently taken place in that country, would have been ridiculed as a visionary. See what a few short years have brought to pass; and learn at once the instability of all earthly things, and the uncharitable folly of hardening our hearts, on the presumption that such things shall never befall *us*. "Tush," said David "I shall never be cast down: thou Lord, of thy goodness, hadst made thy hill so strong." The Psalmist, however, lived to feel the folly and the falshood of his presumption. I would not insinuate the horrible probability of the natives of this land being forced to similar emigration: I would only observe it is not impossible. It will be sufficient to present to your minds what would be your complicated sorrows on the supposed occasion, in order to make you feel what are the real sorrows of the actual

tual sufferers. Renounce your king, swear fidelity to a band of usurpers, agree with them to extirpate the religion of your forefathers, and to laugh to scorn all that is sacred and venerable, or suffer death: unless you can make a miserable escape into a foreign land, there to depend awhile on the benevolent assistance of those who know how to feel for your sufferings. All the comforts which the goodness of providence had afforded you to smooth the declining vale of life, you have lost for ever; you are driven from your harbour on the broad and turbulent ocean of life, there to be buffeted by the storms of adversity, when perhaps your bark is become ill able to sustain its rudeness.

Behold the situation of these men, and feel for it, ye who have hearts of mercy! and the God of mercy reward your kindness! The stranger, the fatherless, and he who has none to help him, are peculiarly recommended in scripture to your attention; for, heaven knows, they stand in peculiar need of it. Enter then into their sorrows, imagine their distresses, and, according as God has blessed you, relieve their sufferings. Second the benevolent intentions of those generous and exalted characters amongst us, who, unbiassed by any narrow motives of difference in religious faith, or of political enmity, have taken the case of the unfortunate into consideration: and remember that your charity in this instance goes directly to the object for which it is destined, without passing through any subordinate hands who are to derive advantage from the contribution. The whole business is conducted by persons whose rank and situation in life secure them from every imputation of being actuated by any but the purest motives. They have presumed on our kindness, and I am confident that you will not let their expectations be unfulfilled!

End of the Second Sermon.



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P. S. In justice to myself, and for the satisfaction of my subscribers, I take this opportunity of informing them that the publication of the LIBERAL VERSION OF THE PSALMS, has been and is still delayed SOLELY by the Press.

F I N I S.



